CHRISTIAN EDUCATION

FINDINGS

DECEMBER 1957

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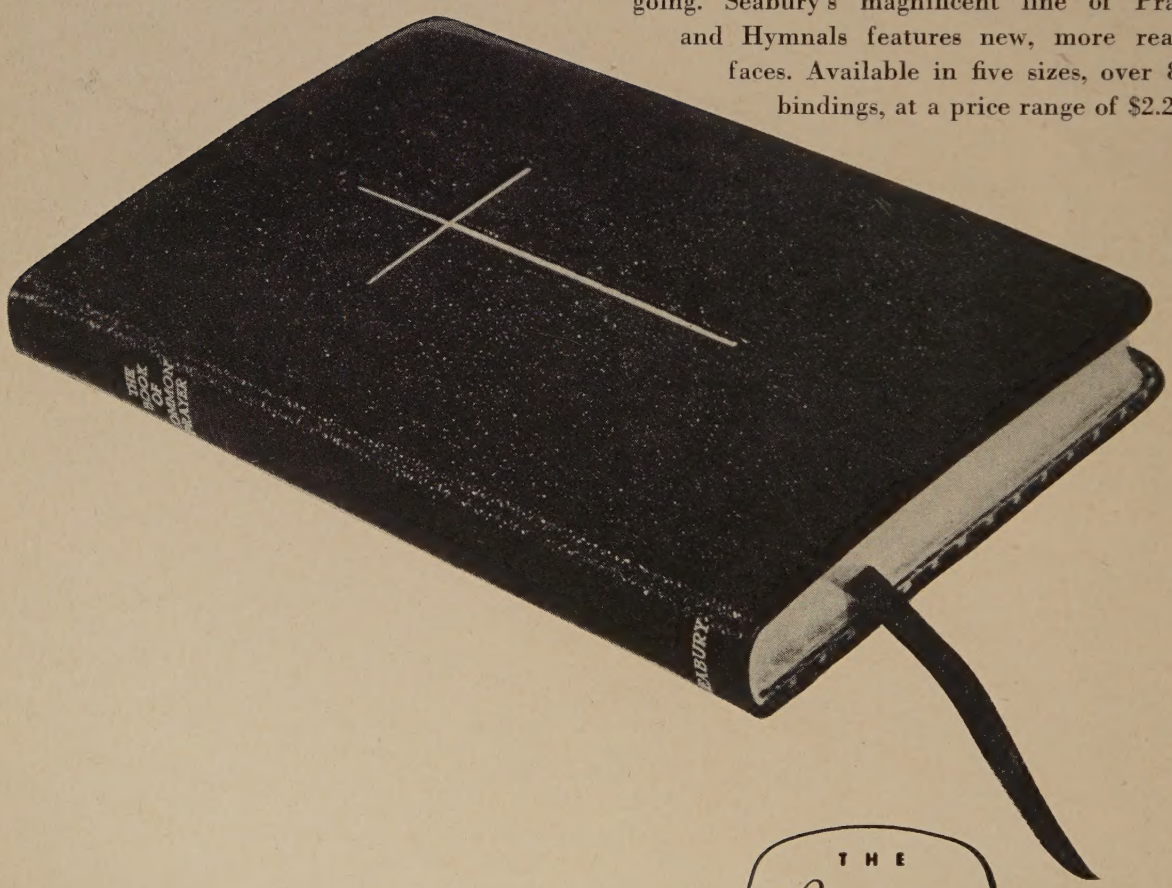

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Letters:

● Earlier Date Needed?

We are using "What the Church Is Teaching Week by Week" in our services before church school classes. There is a difficulty involved in that we prepare our bulletins for the services some time in advance. . . . We were able to use the October themes, but the November themes did not arrive in time. Would it be possible for you to send us a copy in advance of publication in FINDINGS? Our church school staff uses FINDINGS in many ways. It is a great help to us.

(The Very Rev.) Ned Cole, Dean
Christ Church Cathedral,
St. Louis, Mo.

Editor's reply: FINDINGS regrets it is not able to handle requests for material in advance of publication. However, we print the commentaries a full month before they are to be used. How many readers could use them earlier to better advantage? As Mr. Sydnor explained in Note Two, on page 21 of the October issue, he is now using the first set of Scriptures appointed for Morning Prayer.

● Circulation Notice

BECAUSE of constant duplication of orders for FINDINGS and the resulting confusion, the Circulation Department will accept no bundle orders after this issue that are not approved by the rector of the parish.

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CHRISTIAN EDUCATION

FINDINGS

Contents for December 1957 **Volume 5, Number 10**

ARTICLES

5 **The meaning of Christmas** *is that God has acted mightily in our behalf as Redeemer and Judge, that He will do so in the future, and that He does so this and every day, says Dr. Frank S. Cellier, a communicant of St. Augustine's Church, Wilmette, Ill., and a member of the Standing Liturgical Commission of General Convention. This article is a companion to "The Meaning of Advent" in the November issue.*

7 **Christ's Kingdom in Japan** *is the subject of the 1958 missionary study. Materials published by the Episcopal Church and the Joint Commission on Missionary Education of the National Council of Churches of Christ in the U.S.A., together with the "Off to Adventure" film series on Japan, are reviewed.*

10 **Three new Christmas films,** *"The Song of Christmas," "To Each a Gift," and "The Christmas Spirit," are reviewed by the Rev. John G. Harrell, Executive Secretary of the Division of Audio-Visual Education of National Council.*

11 **Preschool and primary songbook planned** *by Department for 1960 publication will be edited by Norman and Margaret Mealy, who request assistance from our readers.*

12 **To tell to all the world that God is Light:** *Christmas observances in art from several countries and cultures.*

14 **Slump or challenge?** *asks Emma J. Twiggs of your post-Christmas program, and makes suggestions for this pre-Lenten period. The author is director of Christian education at St. Thomas' Church, Isle of Hope, Ga.*

22 **Four-year-olds in the nursery** *mark a departure from tradition. Esther Pierce Brown, former preschool editor of the Seabury Series, explains why the decision was made to group them with three-year-olds.*

DEPARTMENTS

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4 **Youth Broadcast** *presents the EYC's mission study materials on Japan.*

16 **What the Church is teaching week by week:** *commentary on the propers and lections for January.*

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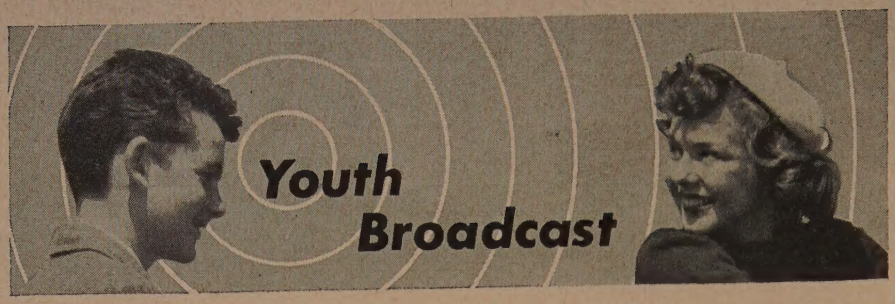
21 **Index to articles in Christian Education FINDINGS, June 1956, through December, 1957.**

23 **Items:** *Registration for parish directors' conference in Omaha • 1958 schedule of Laboratories on the Church and Group Life • Request for information concerning group work with junior-high-school students.*



EYC MISSION STUDY MATERIALS

The Church in Japan is the 1958 mission study theme for Episcopal Young Churchmen. Church youth groups who use the study material will be observing one of the EYC nationwide Corporate Acts. They will be joining with children and adults in studying the Nippon Sei Ko Kwai, and they also will be cooperating with other member communions of the National Council of the Churches of Christ in the U.S.A. in focusing their 1958 overseas mission study on Japan.

Mission Renewed (The Seabury Press), the guide for this study, was prepared under Youth Division auspices for use by senior-high young people. (See also page 8 of this issue.) Although the book deals with aspects of the mission in Japan, the greater part of the study is directed to a consideration of the *why* of the Church's missionary enterprise. This *why* is not taken in the sense of "Why bother with missions, anyway?" but in the sense of "Why are we doing what we are?" A hard look at common misunderstandings of the Church's reason for its missionary endeavors reveals that no mission can ultimately succeed which is grounded in other than a clear-cut response to the mission given His people for all time by God the Father, revealed anew by God the Son, and constantly kept alive by God the Holy Spirit.

The first two chapters of *Mission Renewed* wrestle with commonly expressed misconceptions of the missionary enterprise. The third and fourth chapters are concerned with discovering the only valid reason for the mission of the Church. The fifth and sixth chapters deal with the current situation in Japan and the Church's mission to that country.

Success in using this guide will come readily if each young person has a copy in hand. The first chapter is written in the form of a skit depicting a conversation between several members of a youth group and a missionary to Japan. Points raised by the missionary, Dr. Lee, and by the young people will come alive much more effectively if parts are assigned to various members of the group and the scene enacted by them for the rest of the group. Following this presentation, the pros and cons of the positions taken can be discussed by the entire membership.

The chapters following the opening skit are in the form of letters written by the missionary to the youth group. Devices for discussing what Dr. Lee is saying are found in the text itself rather than in a special section at the end. If at a certain point, for example, a role-play would clarify a point, one is suggested. If Bible study would provide needed information, passages are suggested. If a panel discussion would help deepen insights, explanation is given as to how to conduct such a session.

The leader will need to read ahead in order to be prepared to act on the suggestions for procedure as they come up in the study itself. He would be well advised not to skip the various activities suggested, for it is precisely at these points that opportunity is given individual participants to grow in awareness both of the real meaning of the Church's mission and of their part in it.

Recommended Information Books

Two books about the Church in Japan are recommended as background reading in building youth programs.

Window on Japan by Leonora E. Lea (The Seabury Press, $2.00) is an expanded treatment of a book which Miss Lea wrote for study by youth groups in the Church of England. In two parts, the book first presents a factual eyewitness view of opportunities, difficulties, and certain controversial matters which confront the Christian missionary. It also contains the first account in English of the Church's struggle to survive during the war. In the second part, Miss Lea deals with Japanese arts and customs. Some of this material could be used in youth group activities. In her paragraphs about writing and language, painting, visiting, the tea ceremony, and handling chopsticks, she gives clear directions for "doing it yourself." If you read her description of the friendly sukiyaki meal, you can see the meal before you so clearly as to inspire an attempt at cooking it.

Cynthia Boyer has written a readable and vivid account of the present state of the Episcopal Church in Japan in *Rise as the Phoenix* (The National Council, $.75). She makes the eloquent point that, although the Nippon Sei Ko Kwai (the Holy Catholic Church in Japan) is an autonomous Church and not one of our foreign missionary districts, the Church in America has three things to offer to it: missionaries, financial assistance, and constant, devout prayers.

N.C.C.C. Youth Study Materials

Additional resources for youth group studies of the Christian Mission in Japan have been published by Friendship Press for the N.C.C.C. Among these is *The Youth Guide on Japan.* Everything is included for a series of five senior-high youth programs on Japan. The materials may be used in straight series or distributed through a year-round program which puts its emphases on Faith, Witness, Outreach, Citizenship, and Fellowship. A plan for a single-shot meeting, together with worship material and recreational helps, is included. Suggestions are given for using Japan mission studies in youth rallies and a summer conference.

Ten Against the Storm (Friendship Press, $1.25), a collection of stories about ten Japanese heroes of the Faith, and *With Pen and Brush* (Friendship Press, $1.25), a collection of interpretative essays and sketches by Japanese high-school youth, are also available.

Junior-High Mission Study Programs

The Full Circle (Friendship Press, $1.25) and its accompanying guide are so much better than the kind of mission study against which we rebelled during our own junior-high years that we hasten to speak their praise.

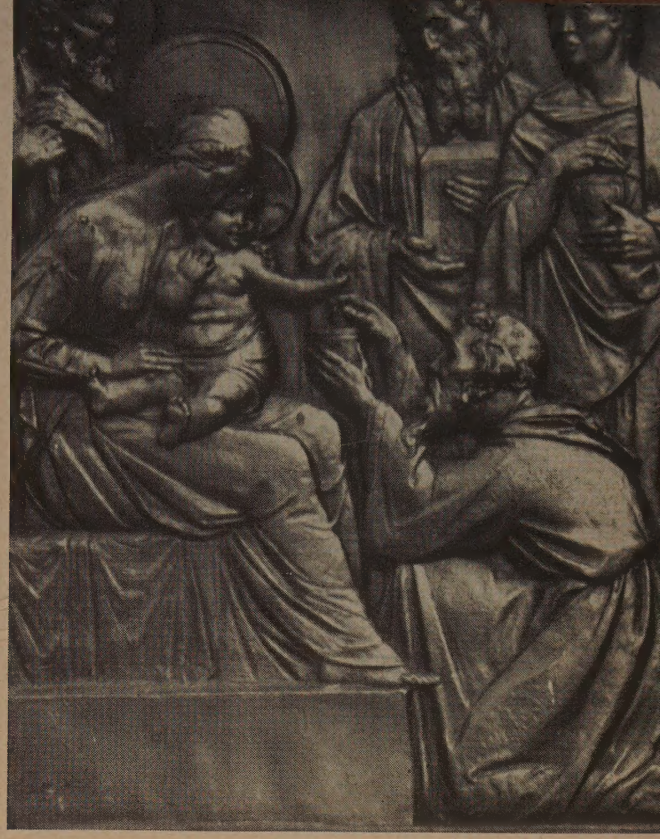
The Full Circle is a fictionized account of the adolescent years of Umeko Kagawa, daughter of a famous Christian leader. The guide contains helps for the leader, plans for five meetings of a junior-high youth group, a plan for a single meeting, a description of a junior-high interchurch meeting, items about recreation, and a list of resources.

Youth Offering Project

Suggestions for promoting the 1958 Youth Offering Project in church programs for youth groups will be released through the EYC Notebook. The offering has been designated for the Tarumi Rural Center—one of the favorite projects of the Rt. Rev. Michael Yashiro, Presiding Bishop of Japan. Bishop Yashiro, four seminarians, and work-camp groups have developed the land and put up buildings there. The Youth Offering will be given to help construct a new central building at the Center.

—Richard L. Harbour

The Meaning of Christmas



by Frank S. Cellier

CHRISTMAS is one of the most "glamorous" days in the year, even for non-Christians. For Christians it is also one of the most sacred. This is so because it commemorates the greatest event in human history: God "gave his only Son, that whoever believes in him should not perish but have eternal life." (John 3:16) There are no better words to describe this event, and those which preceded and followed it, than by the Church's ancient phrase, "the mighty acts of God."

The Church celebrates the mighty acts of God in our day, as it has for centuries, in a series of feasts and commemorations centering around three major festivals: Christmas, Easter, and Pentecost.

At Christmas we celebrate the Incarnation, the fact that God the Son, "for us men and for our salvation came down from heaven . . . And was made man." At Easter we celebrate the fact of the Resurrection, the indispensable cornerstone of the Christian faith. "If Christ has not been raised, your faith is futile." (I Cor. 15:17) At Pentecost (or Whitsunday, as we Anglicans traditionally call it) we celebrate the outpouring of the Holy Ghost upon the holy Church of God. The coming of the Comforter, the Counselor, the Spirit of Wisdom and Truth, set God's seal on His mighty acts of redemption and has lightened Christian souls with "celestial fire" ever since. (See Hymn 217, The Hymnal 1940.)

Of the three great festivals, it is with the observance of Christmas that we are most concerned at this time of year. How can a Christian family "show forth God's praise" during Christmastide and the related seasons of Advent and Epiphany? How can we experience the far-reaching difference between the Christian and non-Christian observance of this holy festival?

Preparation

"The Meaning of Advent" was the title of an article in last month's issue of this magazine. Let us assume that we have taken to heart the very clear implications of the Collect for the Second Sunday in Advent when we prayed: "Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may . . . *hear them, read, mark, learn, and inwardly digest them.*" We have moved through the twofold theme, Christ's Coming as Redeemer, in humility, and Christ's Coming as Judge, in power, and have reached the last Sunday before Christmas. The propers throb with expectancy. At the most, Christmas can be but seven days away. This year, three only. The Collect rings with urgency: "O Lord, raise up, we pray thee, thy power, and come among us, and with great might succour us . . . "

The Gospel is the famous passage in which St. John Baptist applies to himself the prophecy of Isaiah 40:3: "I am the voice of one crying in the wilderness,

Make straight the way of the Lord." The Epistle looks to Christ's Second Advent: "The Lord is at hand." Through Him the peace of God which passes all understanding shall keep our hearts.

Christmas Day

At last the great festival arrives. "Joy to the world! the Lord is come." "Angels, from the realms of glory . . . proclaim Messiah's birth." With their praises we join our own to salute the "great and mighty wonder" which we celebrate this day.

The second Collect for Christmas Day succeeds remarkably well in combining the Advent-Christmas themes of our Lord's two Comings: "Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge." The second Epistle underscores the purpose of God's redeeming action through Christ's two "appearings": to "purify unto himself a peculiar people, zealous of good works." The Lucan Gospel is probably the best-loved piece of writing in the whole Christian world. Massey Shepherd calls it a "sublime narrative." On it is based one of our finest liturgical hymns, the Gloria in excelsis.

When we come to the first set of propers for Christmas Day, we find ourselves in the presence of some of the Church's most notable literature. The Johannine Gospel is probably the single most arresting and most influential statement in the entire New Testament. "In the beginning was the Word, and the Word was with God, and the Word was God." Thus it opens, and its majestic phrases continue to march on, sentence after sentence, paragraph after paragraph, in one of the Church's most powerful and triumphant explanations of the Incarnation.

The Epistle (Heb. 1:1–12), too, is noteworthy. In it, another of the Church's early writers sums up three of the most essential features of our Christian faith, enshrined in the Nicene Creed:

. . . God the Son is "Very God of very God," "being the brightness of his glory, and the express image of his person."

. . . God the Son is the Creative Agent in the universe, "By whom all things were made," "by whom also [God] made the worlds" and without whom "was not any thing made that was made." This is why He upholds or sustains all creation "by the word of his power."

. . . God the Son is the Redeemer, "Who for us men and for our salvation came down from heaven" and "by himself purged our sins."

Finally, the principal Collect for Christmas Day is a masterly and beautiful summary of the Christian hope and the Christian certainty. God has given us his "only-begotten Son to take our nature upon him," to become one of us; to be "in all points tempted like as we are, yet without sin." (Heb. 4:15, KJ) Through Him we are regenerate and made the children of God, not because God has "weighed our merits" but because he has "pardoned our offences." In this sure faith, we, who are children "by adoption and grace," may be bold to pray, after our Eucharist this Christmas Day and every day, "we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in."

The Epiphany

The Feast of the Epiphany, or the Manifestation of Christ to the Gentiles, concludes the Christmas festivities. The popular name for this feast in England is Twelfth Day. It was for the even of this day that Shakespeare wrote one of his more charming bits of nonsense. Many people, down to our own time, keep Twelfth Night by ceremoniously burning their Christmas trees. To the Christian, however, Epiphany has a far deeper significance than theatrical performances and the burning of Christmas trees.

Epiphany is the feast which celebrates the fact that "to the Gentiles also God has granted repentance unto life." (Acts 11:18) We give thanks that we Gentiles "know thee now by faith," as the Collect puts it. We glory in the fact that the revelation of God Almighty through Jesus Christ was not restricted to the Jews, but that to such men as St. Paul, "the prisoner of Jesus Christ for [us] Gentiles," was given responsibility to "preach among the Gentiles the unsearchable riches of Christ," and that we have, consequently, become "fellow-heirs, and of the same body, and partakers of his promise."

The story of the Magi is the Gospel for the day. It does not really matter whether they were kings or wise men, whether it was gold and frankincense and myrrh they brought. What does matter is that the Christian Church for two thousand years has rejoiced in the fact that when "God so loved the world that he gave his only Son" it was the *whole world* he loved, not only the Fertile Crescent.

Our Encounter

As this Christmas season comes to an end at Epiphany, we will remember Christ's twofold coming to us Gentiles—once as Redeemer and once as Judge, not only in the past and in the future, but this day and every day. If we will but respond to God's gracious gesture toward us, Christ will "be born in us today" and we will find the "unsearchable riches of Christ . . . in whom we have boldness and access with confidence by the faith of him," as St. Paul puts it in the Epistle. (Eph. 3:8, 12)

As the year beckons ahead, our faith will keep us from presuming to trust "in our own righteousness." We will, rather, trust in God's "manifold and great mercies." In our encounters with Jesus Christ, whether in the silence of our bedchambers or the majesty of the Eucharist, we will know, as twenty centuries of Christians have known, that He will abide in "all that believe in him": He will manifest Himself to us Gentiles, day by day.

As we commemorate this wondrous manifestation, today, we will have overwhelming reason to offer and present unto God, unceasingly, "our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice" in the full and certain faith that our Lord Christ will "dwell in us, and we in him."

A group of children in St. Mary's Church, Ichikawa, drawn by ten-year-old Natsuko Motozawa.

Christ's Kingdom in Japan

A preview of materials prepared for the 1958 mission study

O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and them that are nigh . . .

In our world today, "far off" is not so very far. We hear this fact proclaimed by tourist bureaus and airlines. We hear it proclaimed by news commentators. Yet do we really *hear* it in the meaning of the Gospel in our lives? Am I of one blood with men of all nations? How can I feel, in any but a superficial, falsely pious sense, that someone so different is my brother? How does it matter to me what goes on in the life of someone thousands of miles away? Our anxiety in a world of earth satellites and inter-continental missiles may not be altogether bad if it prompts us to ask these questions with new urgency.

In part, our mission as Christians is to know our world and our faith so well that we hear, behind the newscast, God's will for each of us as individuals and for each nation. Our task as members of the Church is not only to send out missionaries, but also to understand that we are indeed related to all men.

The Church's Mission Study program is one road to such knowledge. This year the Missionary Offering has been designated for use in two areas. The overseas portion of the offering will go to the Church in Japan to be used for capital needs in its educational program. The remainder will be used for advance work in the missionary district of Salina. The Department of Christian Education study materials deal only with Japan. The Department of Promotion has prepared materials on both Japan and Salina. A brochure and order form describing the Promotion Department materials will be mailed to all persons on the Church School Missionary Offering list.

Japan

Japan stands in a precarious position in world affairs. Both East and West bid for its support. These are the facts in the news. But what of the Church in Japan? What of our commitments and responsibilities to, let us say it, our brothers?

To aid in the study of this question both our own National Council and the Joint Commission on Missionary Education of the National Council of Churches of Christ in the U.S.A. have published books and pamphlets for children, young people, and adults. Reviews of the materials recommended by the Department of Christian Education for use in church school mission programs, and as background reading, follow.

Window on Japan, by Leonora Lea, is the basic resource book recommended by the Adult, Youth, and Children's divisions of the national Department of Christian Education. Bishop Henry Knox Sherrill

has written the Foreword, and the Presiding Bishop of the Nippon Sei Ko Kwai, Michael H. Yashiro, has added his own recommendation.

Window on Japan discusses the history and geography of the Japanese islands, the arts and customs of the people, and the history of the Holy Catholic Church in Japan, the Nippon Sei Ko Kwai. Miss Lea is particularly well qualified to write about the Church's struggle—during World War II—to maintain its faith and independence in spite of pressure to join the Amalgamated Church for, as Bishop Yashiro has written of her, "She stayed in this country during the war, and her missionary zeal never dwindled even during those dark years." *Window on Japan* is illustrated with photographs and contains a glossary. The Rev. Canon Norman B. Godfrey, whom Bishop Sherrill sent to Okinawa to begin our mission there, calls it a "compendium on Japanese history and culture, together with an account of our Church's work in Japan."

In Him Meet East and West, a combination primary and junior leader's guide, is sponsored by the Children's Division of our National Council. It offers suggestions for lesson planning and provides a variety of games, handwork, dramatics, choral readings, audio-visual materials, and an excellent bibliography. Two stories, written by missionaries Joan S. Lehman and Dorothy Stout, are included: "Holiday in Japan" for primary children and "Looking into Japan" for juniors. Mrs. John L. Ebaugh, Jr., director of Christian education at All Saints' Church, Birmingham, Ala., says of these sketches: "Nowhere are we reminded of 'poor benighted heathen.' Instead, we meet Japanese Christians living normal lives in their own culture and, by the way they live, bringing others into the Christian community."

Kumpei Kishigami and his younger brother, members of St. Michael's Church, Kobe.

Mrs. Ebaugh urges teachers to reconsider their own understanding of "missions" so as better to help children accept the "Great Commission" (Matt. 28:19–20).

Mission Renewed is intended to help with just such an appraisal of the Church's mission. This is borne out in the subtitle which reads: "A Study Guide on the Mission of the Church with Special Emphasis on the Mission of the Episcopal Church to Japan." *Mission Renewed* is sponsored by the Youth Division and is more completely described in Youth Broadcast on page 4 of this issue of FINDINGS. The Rev. Theodore Eastman, executive secretary of the Overseas Mission Society, Washington, D.C., says of *Mission Renewed*: "[It] makes a solid and responsible approach to missions, avoiding a common tendency to omit theology and to present only the 'exciting' or romantic parts of the missionary enterprise." Quoting one of the characters in the book, Mr. Eastman continues, "Unless we can discuss the *what* of the Mission in terms of a commonly understood *why*, we get bogged down in all kinds of extraneous things. That is why so many mission study guides read like travelogues or soap operas, or sound like pleas for money or even merely enumerations of charitable good deeds." Mr. Eastman commends the exploration of the Biblical foundations of the Church's mission and the various techniques suggested for developing the study, and adds "Let us have more penetrating books like this one for adults as well as for young people!"

Cross and Crisis in Japan is a straightforward portrayal of the work of the many churches working in that country. Written for interdenominational use by a Methodist, Charles W. Iglehart, *Cross and Crisis* pays tribute to the work of our Church and of the Anglican Communion in Japan and is recommended by the National Council for use by adult Episcopalians in their missionary study.

Communism is giving the West heavy competition. Which way will Japan go? Numerically, Christians represent less than 1 per cent of the population; of these, forty thousand are Anglicans, with only the Roman Catholic Church and the United Church of Christ exceeding the Nippon Sei Ko Kwai in size. Dr. Iglehart's report gives strong encouragement that these minority groups will, because they are soldiers of the Cross, determine Japan's future.

Recommended Publications and Films

The following items are available from the Seabury Bookstores, Greenwich, Conn.:

Window on Japan, Leonora E. Lea (The Seabury Press), $2.00.

In Him Meet East and West, Primary and Junior Leader's Guide (The Seabury Press), $.75.

Mission Renewed (The Seabury Press), $.95.

**Cross and Crisis in Japan*, by Charles W. Iglehart (Friendship Press), $2.50 (cloth), $1.25 (paper).

The following items are available from the National Council, 281 Fourth Ave., New York 10, N.Y.

**Rise as the Phoenix*, by Cynthia Boyer (The National Council), $.75.

**The Churchman Looks at Japan*, A Guide for Adult Study (The National Council), $.35.

The starred items (*) together with *Bishop Yashiro of Japan*, *Japan Today*, and *The Church of Japan*, a wall map in color, are included in a "Japan Packet," available for $2.00.

A series of thirteen films on Japanese life has been produced by the Broadcasting and Film Commission of the National Council. The series is carried by many television stations across the country under the program title "Off to Adventure." By special arrangements with the producer, single prints of any one or more of the films may be purchased. Each film is 16mm, in color and sound, and runs for thirteen minutes. The films available are:

Journey to Japan: The trip of an American teacher and a sixth-grade student to Japan; their meeting with Japanese children; first impressions of Japan.

The Great City: Exploration of Tokyo, second largest city in the world, with its fascinating sights and sounds, its quaint shops and cottage industries, its churches, temples, and shrines.

**Home Life:* A visit to a Japanese home with its straw mat floors and movable walls; descriptions of Japanese dress; depiction of Christian family life.

Dinner in a Japanese Home: American visitors learn to use chopsticks and to practice the exacting etiquette of Japan at a formal dinner of raw octopus, seaweed, and other exotic foods.

Going to Church in Japan: Discovery of what happens in the Christian churches and church schools in Japan; a story delightfully told by means of *kamishibai.*

Shinto: Description and explanation of Shintoism, the only religion that originated in Japan. Shrines, ceremonial dances, purification ceremonies, and public and private Shinto worship included.

Buddhism: The leading religion of Asia described for children. Buddhist practices, from simple dignified meditation to the colorful exotic fire ceremony.

Farm Life in Japan: An American child learns how to dry grain, pick tea, weed a rice field, cook in a farm kitchen on a visit to the Tomisako Christian Rural Center.

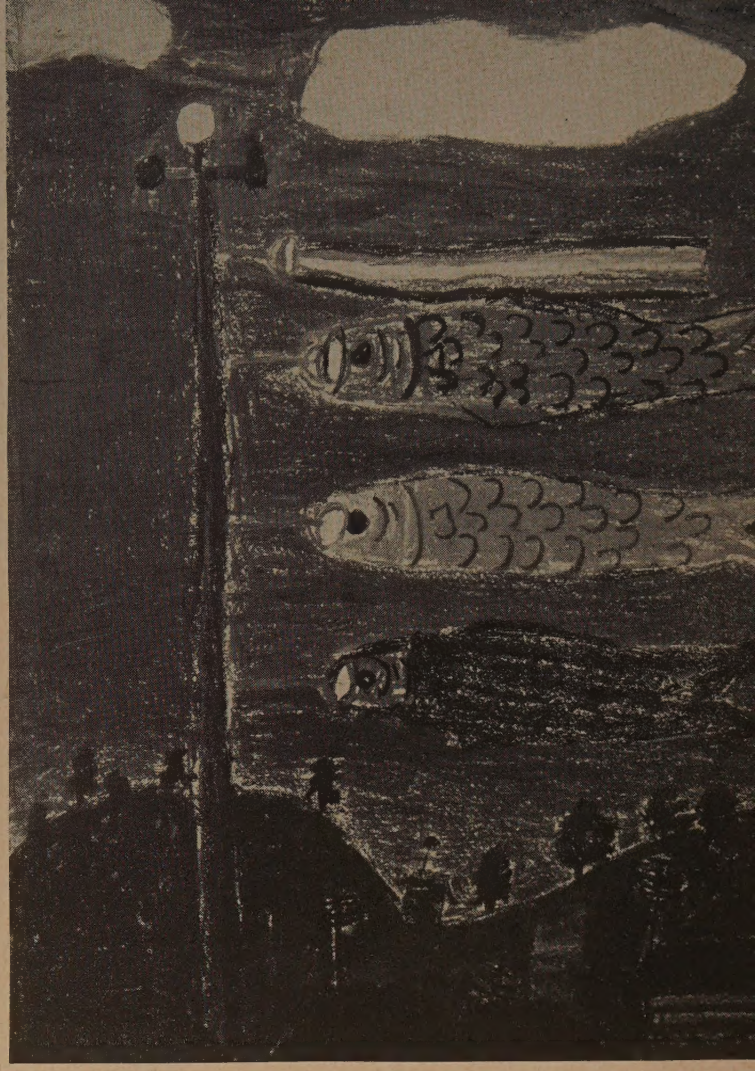
Nobutoshi's Story: Life of a Japanese boy from a working-class home; the fun he has and the things he learns in a neighborhood Christian settlement house.

Occupations of Japan: Fan-makers, fishermen, carpenters, charcoal burners, the maker of tatami mats, and a Christian minister are shown at their work.

**School Time:* A day in a Japanese elementary school. English classes, science experiments, art, sports, daily worship, interviews with teachers show how a Japanese school runs.

Festival: The world-famous Gion Festival in Kyoto, Shinto and Buddhist fetes, the breathtaking Sumida River daylight fireworks, neighborhood celebrations, a Christian children's festival of flowers.

**Japanese Arts:* Flower arrangement, calligraphy, wood-block printing, music, television woven into a mosaic of the artistry of the Japanese.



Boys' festival, drawn by Masaaki Hagiwara, eight years old, St. Mary's Church, Ichikawa.

The films marked with a star (*), *Home Life*, *School Time*, and *Japanese Arts*, are especially recommended for use in connection with the children's mission study.

It is suggested that diocesan and district departments of Christian education purchase a print of one or two films and make them available on a rental or other basis to parishes and missions. The cost of a single print is $83.00. Orders should be placed with the Audio-Visual Film Library, 281 Fourth Ave., New York 10, N.Y. Four weeks should be allowed for delivery.

"Far Off and . . . Nigh"

At home or abroad, we can learn through mission studies how a particular group of Christians in this fearsome world has answered Christ's call. We can see that our world is not only small because of modern mobility and communications, but small because Christ dwells in all, making us no farther from our fellow men of all nations than we are from Him.

. . . Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, pour out thy Spirit upon all flesh, and hasten thy kingdom; through the same thy Son Jesus Christ our Lord. Amen.

Three New Christmas Films

by John G. Harrell

From "The Song of Christmas"

Occasionally one comes across an unusual film which does not fit neatly into the accustomed categories. And should this film at the same time be of superior merit, the leader is likely to have an opportunity for a rare and memorable session with his group. For the unusual film makes the demand that creative thought be employed in its utilization. Our formula methods, worn out in the presentation of the common film, simply will not do in the presentation of the uncommon film.

Such an extraordinary opportunity is provided by *The Song of Christmas*, produced by Portafilms, Orchard Lake, Mich. (Available for rental from the National Council, 281 Fourth Ave., New York 10, N.Y., at $12.50 a day during December.) Its ingredients are the familiar carols brilliantly arranged by Roy Ringwald (arranger for Fred Waring), a visual design by Stuart Knickerbocker, and a Biblically based narration read by Alexander Scourby.

The story begins with the Annunciation and retells the familiar events of Christmastide, including the coming of the Wise Men and the flight into Egypt. In a concluding sequence it continues with sweep and insight to seek the large implications of the Incarnation. The film arrays before the viewer the life of God's Son on earth, His ascension, and the continued devotion of His followers throughout the ages.

The artist's technique has been to employ a mobile camera which explores and moves through his paintings of the Christmas story. A dimension of depth has been added by cutout art work, segments of which shift across the screen in a novel manner. Once the convention of this film is accepted by the audience, it increases in its ability to communicate without the benefit of living actors. Indeed, by dealing symbolically with the story material, the film is able to probe deeper and become more penetrating in its experiential effect than most available Christmas films.

By the same token, however, the film does require a readiness on the part of the audience to accept the peculiar conventions of this sort of film technique. It is imperative that the leader preview this film and explain its technique to the audience before general exhibition. With such assistance the film may be utilized with groups as low as junior-high age. Because of the extraordinary possibilities in the use of the film, clergymen and other leaders should give consideration to its use during Advent, Christmas, or Epiphany.

A second motion picture, produced by Family Films and released by Concordia Films, is *To Each a Gift*. Less effective than *The Song of Christmas*, it might nonetheless find use in a parishwide Christmas program.

To Each a Gift is set in the late Victorian period, but its people come to life and are realistically motivated.

The spiritual issue is clear and confined to a jobless father who faces Christmas without hope for employment in the near future. His inability to realize God's love results in his sense of being rejected by God. Through the behavior of family, friends, and pastor, the father comes to realize God's love and is able truly to celebrate Christmas. Of greatest significance in this age of positive thinking is the fact that in *To Each a Gift* material success does not fall immediately upon spiritual awakening and growth; the film ends without the employment issue being solved.

This is a fine Christmas film for a family program. It would not be appropriate for an audience restricted to children.

The Christmas Spirit, also produced by Family Films, reminds one that much of "the Christmas spirit" is the comfortableness of nostalgia, the familiar, the stereotyped, even the tawdry. One has the feeling, in viewing this film, that should an ambivalent moral or theological issue be introduced on the scene, the whole make-believe, escapist fabric would fall apart.

This is not to say that overtly the film does not contain religious dialogue. It does, and in one scene it is rather well handled. The gift of God's own Son at Christmas is effectively linked to the Atonement and made revelant to one character's

life. And in another scene there is a discussion of prayer which terminates with the notion that we should not ask God for *things*, the implication being that selfish prayers are "wrong." But, as in every film, there is also religious teaching not expressed in dialogue which is far greater in impact.

The Christmas Spirit, like *To Each a Gift*, is set in a nostalgia-provoking Victorian community embracing a group of stereotyped characters who manage to live out once again their formula lives. The Scroogelike stable owner grumps at Christmas cards and closes the window to wandering carolers. Predictably, by Christmas Day his stone heart melts and the film closes on his "Merry Christmas." But the main conflict revolves about the older of two step-brothers who wants a pony. While the younger brother bravely, or perhaps genuinely, holds the same wish for his brother, the parents manage to use the circumstance to ventilate their deep-seated antagonisms for one another. To resolve everyone's unhappiness, Rod tragically gives up his pony and, though he is miserable, we are led to believe that everyone else will be happy. This sacrificial act transforms the stable owner, who makes a gift of the horse to the boy, and everyone in the closing scene revels in the emotion-tugging "spirit of Christmas."

As a holiday, Christmas is something fresh, and yearly seems new. In our culture and in our life in the Church it is, to be sure, properly accompanied by tradition. The lifeless, stereotyped figures of this film simply won't do. And the fictional sloppiness with which the story ends reflects none of the realism contained in the dialogue sequence on the Incarnation and Atonement.

It is difficult to see how this film may be used in a parish oriented to an adequate Christian theological position. Commercially the film may be termed "religious entertainment." But *Christian* entertainment is another thing. It cannot be a simple letting-down of the theological bars. A sheer nonsense film which truly entertains is far more true to the Christian scheme than productions with "religious overtones" or this pagan variety of the "Christmas Spirit."

Preschool and Primary Songbook Planned

■ From the small child's first day in the nursery class, on through his years as an adult Churchman, he is surrounded by music. What kind of music is offered to him, and what impression does it make of his Church and its worship?

■ Much of the music a church school teacher uses with preschool or kindergarten children has no direct connection with worship. Songs and musical games meet the newcomer in his own familiar world of play and make him feel glad and at home in this part of God's family. This kind of music may be no different from that heard in secular nursery schools, just as the blocks and dolls are no different.

■ More closely related to worship are hymns, or perhaps it is better to call them songs. Ideally children should find in these songs a way of expressing what they are groping to understand and feel about God. That is, the words should be scaled to a child's vocabulary and feelings rather than to what adults want him to appreciate and feel. Surely these words should be *poetry*, set to appropriate music, adding a sense of beauty and worth to the child's earliest worship. Hymns especially suited for children need not be later discarded; indeed, some which speak in direct and simple language outlast childhood and ring true for adults. There are also great hymns adult in language which a child wants to share with his family. There is value in this sharing, and most children, undaunted by large words and symbolic concepts, delight in heartily singing the familiar hymns.

■ But alongside these adult hymns, some truly child-sized hymns are needed to help youngsters find their place now in the redemptive community of the Church. The Hymnal of 1940 includes hymns to meet this need, of course, but few are sufficiently childlike to serve the preschool and primary age.

■ For these reasons the Department of Christian Education, with encouragement from the General Convention Joint Commission on Church Music, is planning a songbook for very young children. A publication schedule has already been set, and Norman and Margaret Mealy, formerly of Berkeley, Calif., and now of Cambridge, Mass., have been selected as editors.

■ The proposed songbook will contain carefully selected stanzas from the Hymnal. There will also be new words and new melodies. There will be fun songs, musical games, and rhythmic activities along with songs about things a young child likes. The intention is to make the book useful in church school and at home.

■ The editors need your help in discovering new material. Have you come across a hymn which ably expresses the thoughts of a child three to eight years old, or a song which *pleases* children, or a musical game which they want to repeat by the hour? If your favorite is already in a songbook, just cite the title, publisher, and page. We are especially eager to find some good poetry (in rhyme or not) to which we can fit appropiate music. Do you know a simple tune, possibly a folk tune, which could be used for a children's song? Send it along with whatever information you have as to its source. Don't hesitate to send something because it seems too short or because you think someone else will send it.

■ This volume is planned for publication in 1960. To allow for experimentation of all seasonal material, your suggestions should be in the editor's hands by March, 1958. Please send them to Mr. and Mrs. Norman Mealy, 41 Kirkland St., Cambridge 38, Mass.

Left, Madonna and Child, by Irma de Nagy, St. Philip's Church, New York City. Photograph by A. Hansen Studio. *Right,* The Holy Family, by Luke Ch'en, courtesy of the Maryknoll Fathers.

Madonna and Child, Holy Innocents' Church, Lahaina, Maui, T.H.

tell to all the world that God is Light

Above, Adoration of the Shepherds by Giorgione, Kress Collection, National Gallery of Art. *Right,* The Rest on the Flight to Egypt, Gerard David, Mellon Collection, National Gallery of Art.

Epiphany observances, a careful evaluation of your work to date in relation to your objectives, and a period of intensive teacher training will help to give a positive answer to whether the post-Christmas period will be a . . .

Slump or Challenge

by Emma J. Twiggs

CHRISTMAS is over! The pageant costumes have been put away for another year; the parish house takes on a "back to normal" appearance—and you breathe a sigh of relief. "Now I can relax a bit."

Full of pleasant intentions, you plan to spend a quiet session or two talking over the happy experiences you and the children have been having in the last few weeks. There's plenty of time, and you will go on from there to build a really good discussion on the meaning of Christmas and how we can "show forth" this meaning as we move into Epiphany.

Then the Sunday after Christmas comes, and most of the pupils turn up missing! Of course, the twins did mention they were spending the rest of the holidays at their grandmother's; two or three others are out with colds; and the weather is just too bad for Jane's family to come so far. Let's face it. This is midwinter, and such Sundays are inevitable. You add sending "we miss you" cards to the activities you had planned, but some of the steam you started out with has evaporated. Now you face the real challenge: to use this season or become discouraged by it.

The Epiphany season has a natural appeal to boys and girls. They usually like to repeat the words "manifestation of Christ to the Gentiles," even though their learning about Epiphany has too often been limited to repeating these words. The approach of the Seabury Series provides an opportunity to discover how they can go beyond the words, how they can in fact "manifest" Christ in their daily lives. The themes the Church is teaching week by week (see page 16) will be a great help to you if you are having a struggle now that Christmas activity is over.

The young people of your parish will probably be busy with preparations for the Feast of Lights. What could be a more perfect beginning for mission study? More and more parishes are using the Epiphany Season for this purpose. Although 1958 has only three Sundays after Epiphany, you can extend the study through Pre-Lent. With Japan as the subject, an exceptionally interesting and colorful adventure is ahead. You should order supplies immediately in order to have them on hand before Christmas. (Caution: The sample sets of mission study materials sent to clergy and superintendents have been known to get lost in the avalanche of pre-Christmas mail. Be on

the look-out for them and order supplies immediately. You should have your supplies on hand before Christmas.) Your diocesan department of Christian education will probably have some suggestions for enriching the mission study program; consult them before making plans. Friendship Press has two picture sets, *World Friends: Japanese* and *Children of Japan*, which will be especially useful in primary classes. *Fun and Festival from Japan*, also from Friendship, contains good suggestions for parties or carnival programs. See these at your local church bookstore, or order from The Seabury Bookstores, Greenwich, Conn. There are tremendous possibilities for a culminating activity in a Shrove Tuesday Japanese Carnival. Or perhaps you would like to work up a dramatic service to use with the distribution of offering boxes on Quinquagesima, February 16.

After Christmas is a good time to reread your teacher's manual to see where you are in terms of goals you set for yourself in September. Now that you know your pupils better, you can read with specific children and situations in mind. It will be surprising to find how much you have concentrated on the few things that appealed to you in the beginning and how many good ideas in the manual you have overlooked.

This evaluation of progress can add life to your January teachers' meeting. Get out the minutes of the September meeting and list (on mimeographed sheets, chalkboard, or newsprint for all to see) the plans adopted at that time. Check off the things accomplished to date. There will probably be a tendency to spend too much time on the unfulfilled promises to improve equipment—kindergarten walls to be painted, a bulletin board to be hung, cabinets to be built, and so forth. Such regrets should be cut short for we all need the time to consider more important aspects of our evaluation: How are the children responding, through Jesus Christ, to God's action in their lives?

The following very helpful questionnaire adopted by the Church of the Redeemer, Baltimore, Md., was reproduced by Marion Kelleran in the *Episcopal Churchnews* of May 12, 1957. Use it as a check list for your own self-appraisal.

1. Do you think we are really "proclaiming the Gospel" in our church school?
2. Do you think our children are aware of the relevance of the Christian faith to their lives today, whatever their age may be?
3. Are our children being made aware of the importance of forgiving and forgiveness as they are expressed in the Christian tradition?
4. Do you think our children are conscious of being part of the parish family? Of the wider Christian family?
5. Do you think our children are being made aware of their dependence on God?
6. Are our children beginning to understand that the Christian faith is not equivalent to the Golden Rule?
7. Are our children learning to worship the Lord joyfully, intelligently, responsively, gratefully?
8. Would it be a good idea for us to discuss some of these questions in teachers' meetings?

This is certainly an excellent pattern to stimulate thinking for a questionnaire to fit your own local needs.

Preparation for the observance of Lent in the church school needs much more careful thought than is given to it in many places. What is the positive approach we want to make to our children? How can we prepare them for a Christian understanding of the events of Holy Week and Easter?

Some parishes prepare simple devotional booklets for children or families to use during Lent. Certain diocesan departments of Christian education send out suggestions for the observance of Lent with children, or offer help in planning a children's mission. Whatever is to be done, including plans for an Easter pageant if there is to be one, January is the time for planning. Two service dramas written for Lent are Harold Bassage's *Turn Unto the Lord* and *On the Eve of Holy Week* (The Seabury Press, $.65 ea.).

Parishes that prefer to carry out their mission study during Lent will need this time for preparation. The materials should be presented to teachers for discussion and planning in January. This means ordering supplies early in December. Concentrating on a mission theme does not mean an "either-or" emphasis for Lent: the Church's teaching is as relevant to children in Japan as anywhere else. It does mean careful lesson planning!

Are parents' classes going well in your parish? January is an excellent time for some special parents' meetings or perhaps a short-term class in a study course on some aspect of the Christian faith for those who feel they need more facts for intelligent discussion in the parents' class. There are always new people in our parishes to be served in this way. Perhaps your Woman's Auxiliary or one of the men's organizations in your parish will join the parents' group for such study. Consult your diocesan department of Christian education for their suggestions for an adult study program; they may have a diocesanwide emphasis this year.

January is a good time for an intensive teacher training course even if you have already had one. Teachers who were new this year, and who perhaps found their training early in the fall "too theoretical," are now better prepared to absorb help in both faith and method. A new series of training outlines, *Teacher Training Guide*, is now available. (The Seabury Press, $2.00.) Even experienced teachers welcome new "how-to-do-it" ideas. So why not plan a January "Creative Activities Workshop"? There are such fascinating ways to add interest and deepen learning experiences in regular class sessions with creative dramatics, handcrafts, writing, and music. Here, again, your diocesan department of Christian education is the place to turn for help; it should be able to suggest a program to fit your situation.

One thing is sure, the period after Christmas need not be a slump. It can be a time of relaxed evaluation of what has gone before and a time to plan for the important seasons coming.

St. Stephen's Chapel, Grace Church,
Colorado Springs, Colo.

What the Church is teaching week by week

by William Sydnor

Christmas II, January 5, 1958

THE THEME:

He was sent to preach good tidings.

THE EPISTLE. ISAIAH 61:1–3:

These verses are the opening stanza of a longer poem (vv. 1–11) on the glad tidings of salvation to Zion. They prophetically describe the good news which one day will be proclaimed to God's people. When our Lord came, it was in connection with the reading of this very passage that He said, "Today this scripture has been fulfilled in your hearing." (Luke 4:16–21)

THE GOSPEL. ST. MATTHEW 2:19–23.

The story of the flight of the Holy Family does not fit neatly into the theme for the day. It does round off the series of First Gospel narratives which have been heard during the Christmas Season—the birth of Jesus, the flight into Egypt, the massacre of the Holy Innocents, and now the return from Egypt.

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PSALM 65:

This is a hymn of thanksgiving intended for use in the spring of the year. (See especially vv. 9–12.) Truly all nature smiles, and man is grateful to the bountiful Lord of all. A part of the good news for which God is "praised in Sion" is that of material plenty.

PSALM 121:

This psalm is one of the most beautiful in the collection of those used by pilgrims en route to Jerusalem. It is good news that the Lord is "my help" and that He watches over our goings and comings.

MICAH 4:1–5 and 5:2–4:

These passages are portions of prophetic poems probably written during the Babylonian exile. They contain visions of Israel's glorious future. The first is a popular poem found also in Isaiah 2:2–4. Its spirit and tone has much in common with the poetry of Isaiah 40–55. The second is familiar to us as the prophecy which is quoted in the story of the Magi, St. Matthew 2:5–6. These poems sing good tidings of God's universal role of justice and peace.

ST. LUKE 2:21–32:

The story of the presentation of the Christ child in the Temple is St. Luke's continuation of the infant narratives which began with the visit of the shepherds. The passage closes with the Nunc dimittis (B.C.P., p. 28), one of the most beautiful statements of the good news Christ's coming brings.

Epiphany I, January 12, 1958

THE THEME:
Kings shall worship Him.

THE EPISTLE. ROMANS 12:1–5:
God is not only Lord of nations and their rulers. He is Lord over the lives of every one of us. It is important that each member of the Body of Christ conform his life to what is "good, and acceptable, and perfect" in God's sight. And this is done not only for his own sake, but also because in the Body of Christ the life of each affects the life of all, just as the life of the whole Body affects each member.

THE GOSPEL. ST. LUKE 2:41–52:
This story is a part of the picture backdrop for the mighty events which St. Luke is going to narrate in his Gospel and the Book of Acts. On the one hand, "the doctors" are discovering in the boy Jesus one whom they cannot but respect; on the other, the Holy Child is submissive to Him who is Lord of all.

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PSALM 72:
Here is the prayer which was offered on behalf of a king. This royal psalm was mistakenly assumed to refer to the Messiah, which accounts for its use in the Epiphany Season. "All kings shall fall down before him; all nations shall do him service" (v. 11).

PSALM 97:
In this hymn of praise to the Lord, both gods and men recognize the Lord as King over all.

ISAIAH 60:1–9:
This glorious poetry tellingly and accurately pictures the teaching of the Epiphany. "Nations shall come to your light, and kings to the brightness of your rising" (v. 3).

ST. MATTHEW 2:1–12:
The message Isaiah 60 sings in poetry is presented in pageantry in the story of the Magi.

Epiphany II, January 19, 1958

THE THEME:
The Lord shall make His people one.

THE EPISTLE. ROMANS 12:6–16:
Within the family of God there is room for all kinds of people with all kinds of abilities.

THE GOSPEL. ST. MARK 1:1–11:
The baptism of Jesus has been celebrated during the Epiphany Season from very early times. While it does not fit neatly into the pattern of today's theme, it is central to the teaching of the season: Jesus Christ is manifested to the world as God's Son.

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PSALM 118:
This psalm is a litany of thanksgiving for God's repeated acts in delivering His people. It is part of The Hallel (Psalms 113–118) which is a collection of liturgical psalms used at the great feasts. The psalmist's joy because "the right hand of the Lord bringeth mighty things to pass" (vv. 15–16) is an undercurrent throughout and is certainly appropriate to our thinking today.

ZECHARIAH 8:1–8, 20–23:
In the period following the Babylonian exile, the people sent a deputation to Jerusalem to inquire whether it was still necessary to keep certain fast days as they had during the exile (Zech. 7:2–3). The prophet replied that their fasting would be of little value if they did not keep God's moral demands (Zech. 7:4–14). He goes on to describe, in today's lesson, the future happiness which will come to God's people if they do obey him (8:1–8). Moreover, others will be attracted to the Lord because of them (8:20–23).

I CORINTHIANS 12:12–31a:
Here is St. Paul's fullest explanation of the meaning of the Church as the Body of Christ (Compare I Corinthians 11:3, Colossians 1:18, 2:19, and Ephesians 4:11–16 for further thinking on this subject.) This passage goes beyond the Epistle for the Day: there is not only room in the Church for all kinds of people with all kinds of gifts, but it is necessary to the health of the Body of Christ that there be various kinds of people, each one making his own particular contribution.

Epiphany III, January 26, 1958

THE THEME:
The Water of Life.

THE EPISTLE. ROMANS 12:16–21:
The closing section of Romans 12 deals with the way those who seek to do God's will cope with their enemies. "Love your enemies," counseled our Lord, "do good to those who hate you, bless those who curse you." (Luke 6:27–28) In a hot and arid country a cup of water was a symbol of great blessing (Mark 9:41 and Matt. 25:35, 40). The Apostle points out that giving drink to the thirsty is a way to "overcome evil with good."

THE GOSPEL. ST. JOHN 2:1–11:
In the wedding feast in Cana, Jesus Christ manifested forth His glory. This is a central emphasis of the Epiphany Season.

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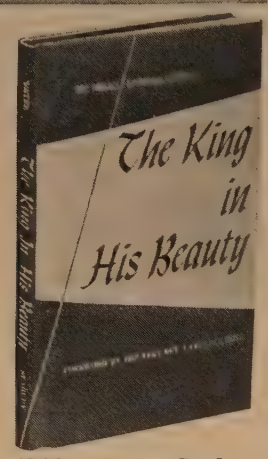
PSALMS 42 and 43:
These psalms were originally one poem. Note the refrain at the end of each stanza—42:6–7, 14–15; 43:5–6. It is the prayer of a person who is in desperate straits. In beautiful poetic language, the writer's longing for God's presence is expressed in terms of great thirst (42:1–2).

ISAIAH 41:8–10, 17–20:
Here are two stanzas of a long poem (41:1—42:4) dealing with the trial of the nations. An unknown poet, in one of the Bible's loveliest passages, tells us of God's concern for His people. God's loving kindness to Israel is pictured in terms of springs of water in a dry land. This rewarding passage deserves to be read aloud, meditated upon, and memorized.

ST. JOHN 4:1–14:
Our Lord meets the woman of Samaria by the well at Sychar. He compares the water of the well with the living water that springs into eternal life, and she seeks from Him that living water, the Water of Life.

speaking of Books



The King in His Beauty

By Miles Lowell Yates, The Seabury Press Advent Book, 1957. 91 pages, $2.25

This is a beautiful book, wise, human, enlightening, encouraging, and illumined by a faith which is as infectious as it is at once simple and profound. It is also written with great distinction of language and in a form remarkable for its clarity and order.

I am somewhat surprised by my own enthusiastic words. For I am likely to be skeptical of so-called "devotional works," fearing that they may be dogmatic, or pious, or over-simplified, or, at best, sentimental. *The King in His Beauty*, however, deserves none of the unfortunate and forbidding adjectives. It is, indeed, the very antithesis of them all.

Instead it is understanding, humane, and humble, generous and almost overwhelmingly kind and meriful in its recognition of the questions, perplexities, and mysteries which beset the human soul, and in its truly spiritual vision and wisdom. Its definitions alone free one from purely neological disputation and, perhaps for that very reason, linger in the mind as especially sane and helpful in these bewildering times: Humility "is perspective in self-estimate"; devotion "is loving God for His Care"; grace, that stumbling block to many of us, "is a heightened consciousness of our relationship with God."

Throughout these too few pages are quotations from far older books which some of us have loved and which all of us should know—from Walter Hilton's *The Cloud of Unknowing*, from Mother Julian of Norwich, Thomas a Kempis, St. Augustine. In a certain sense this book is an echo from these imperishable religious meditations; and yet it is marked throughout by its own originality, charm, and wisdom.

I shall read it over and over again to renew and to strengthen my often faltering faith; and I can only hope that countless others will do the same.

Mary Ellen Chase
Smith College

A Girl's Prayer Book
A Boy's Prayer Book

The Seabury Press, 1957. Each 96 pages, $1.50

Parents ask, "Is there some collection of prayers that will help my children grow in knowing how to pray? They are past the age to use the prayers they learned when they were little."

Godparents ask, "What can I give my godchild for his birthday? Are there any prayer books that are really 'boylike'?"

Teachers, at Christmas time and at the end of school, look for gifts that boys and girls will use.

Parents, godparents, and teachers of boys and girls from ten to sixteen years of age all want their youngsters to have a guide for their prayers to God.

These books, one compiled by Anne W. House and the other by the Rev. John W. Suter, will help boys and girls pray thankfully or when things go wrong, as well as when they are full of concern for home, family, school, friends, and neighbors throughout the world.

These are books that boys and girls, given the opportunity, will buy for themselves.

Virginia Stephens
Episcopal Center
West Cornwall, Conn.

Inherit the Promise

By Pierson Parker. The Seabury Press, 1957. 243 pages. $4.25

Dr. Parker's latest book is a readable, popular account of the modern critical view of the Bible. Other scholars will question some of his views in detail, but the general presentation and effect will be approved. Its great value for teachers of religion is that it makes clear the firm foundations upon which Biblical criticism is based—not private preference, not skepticism, not materialism or pig-headed perverseness (it *has* been described as all of these!) but sound reason and earnest faith. One wonders why the Episcopal Church should ever be invaded by either Fundamentalism or neo-Orthodoxy. Our theology, based on the Bible and the Prayer Book, has always been a "rational" theology, free from bigotry and fanaticism, and likewise "optimistic" as to the world in which we live—a world awaiting redemption, not

damnation. And yet the past generation has seen a steady retreat from these traditional Anglican attitudes, and at the same time a rising liberalism, even Fundamentalism, in some quarters. It will be the end of Anglicanism if we yield to this pressure. And the front line of defense is the church schools. Hence we welcome such a book as this one.

I only wish Dr. Parker had gone somewhat further and had come more fiercely to grips with some of the New Testament problems. For example, the conception of the resurrection of our Lord seems to be left on the literal, physical level. Yet St. Paul's view is clearly that the Risen Lord was the Glorified, Heavenly One: "Christ being raised from the dead dieth no more; death hath no more dominion over him." The Risen Lord is "the Spirit." From this point of view, Paul's account of the Resurrection appearances (I Cor. 15) certainly lists a series of visions, those of the earlier apostles and his own. Only, these visions are not "mere visions"—for the ancient world, there were no "mere" visions, only true ones and false. A vision was a view of genuine reality, and when God or Christ was the object, it became reversed: God —or Christ—became the subject, and was seen only because He willed to be seen, therefore He *manifested Himself*. It seems to me that Dr. Parker misses this point.

But, as I say, the total effect of the book is good, and it can be recommended to church school teachers everywhere.

(The Rev.) Frederick C. Grant
Union Theological Seminary

Editor's Note: The Morehouse-Gorham Co. asked FINDINGS to review three new courses in the Episcopal Church Fellowship Series. The following reviews are printed in response to this request.

All Things Bright and Beautiful

Episcopal Church Fellowship Series: Kindergarten Course B, Morehouse-Gorham, 1957. Teacher's Guide, $2.00; Child's Story Book, Handwork Sheets, "Something to Take Home" Packet, $4.00 per set

This curriculum material newly produced by Morehouse-Gorham, represents no departure from the "traditional" approach which many people believe to be right. It is carefully done according to the philosophy it upholds.

The course is divided into eight units of study for which careful lesson plans are given. These units are preceded by an introduction, a listing of materials for the course and how to use them, and a section on worship. Only three pages are devoted to the characteristics of the children and planning for the kindergarten room; this is most inadequate.

The suggested service of worship is long and formal although the fact that four- and five-year-olds are not ready for this type of worship is tacitly recognized.

The pupil's storybook (designed to be used at home and brought to church each Sunday) is profusely illustrated and contains many poems, prayers, and songs. In this reviewer's opinion, much of the material is sentimental, lacking in appeal, and beyond the understanding of kindergarten children.

The handwork sheets are coordinated with the session plans, but, according to many authorities (for example, Keiser, *Here's How and When*, page 157), the type of activity provided is of negative value. Standards beyond the ability of the child are imposed, resulting in frustration and the effective stifling of creative abilities.

The illustrations on the take-home cards refer to pages in the child's reader. The cards are in postcard form and can be mailed to absentees. Some of these cards are appealing, but most of them lack the vivid color and reality which attract a four-year-old.

No doubt some teachers will hail the appearance of this material, using it with joy and effectiveness, but many will find it lacking in imagination, pedantic, and devoid in utilizing the known characteristics and abilities of the kindergarten child.

Margaret Lodge
Director of Christian Education
St. Paul's Parish
Cleveland Heights, Ohio

This Is My Church

Episcopal Church Fellowship Series: Course 4, Morehouse-Gorham, 1957. Teacher's Guide, $2.00; Pupil's Picture-Story Book and Activity Sheets, $2.75 per set

This course, as the teacher's manual expresses it, is "concerned with worship and designed to teach both the significance of the church building and the concept of the living church."

The analysis of the nine-year-old in the teacher's manual is sound and may prove to be the most helpful tool provided for teaching with meaning throughout the year. The vocabulary of the Fellowship Series is much like that of the Seabury Series. This should prove enormously helpful to those who would go along with Seabury but find they do not have adequately trained teachers to use Seabury.

Expressed in each unit of the manual are valuable hints as to the real needs of the child and how we can reach the child in terms of his needs. At the same time, ample suggestions are made on how to relate the Christian faith to the child's needs. This seems to be particularly valuable for teachers who may be limited in their background, teaching experience, and imagination.

I was particularly pleased to find many fine examples of specific ways of drawing a child into discussion. There are, as well, good suggestions as to what the discussions should be about, and how they can be made relevant.

The course also effectively utilizes the home as a place where the child will learn the meaning of the Faith. However, I feel that there needs to be more emphasis in the "content" of the course on the fact that *we* are the Church. This is needed to relate the significance of the church building to the meaning of Christian living. Although stated in the teacher's manual, the connection somehow does not quite come to life.

Although the reader, *This Is My Church*, is very good, it is a little stereotyped, which is always apt to happen when photographs are used. The reader could contain more content and fewer pictures without being less interesting. The activity sheets are very much to the point and will be appreciated by the teacher.

I am personally very impressed by this course and feel that it can be used effectively by even the so-called untrained teacher. It would become more effective with a teacher who had a good background of training. The teacher's guide could be read to advantage by any teacher of the fourth grade regardless of what series he or she may be using.

I shall be recommending this course within the Diocese of South Florida wherever the conditions do

not warrant the use at this time of the Seabury Series. I feel this is a course that speaks intelligently and effectively to the nine-year-old and seeks to establish a real reverence for the church building which becomes, through its symbolism, a visual aid to the teaching of the Faith. The course also brings home the fact that a worshiping Christian comes to see his faith reflected in a new quality of life lived out within the context of his world of everyday relationships.

(The Rev.) A. Rees Hay
Director of Christian Education
Diocese of South Florida

Citizens of the Kingdom

Episcopal Church Fellowship Series: Course 8, Morehouse-Gorham, 1957. Teacher's Guide $2.00; Pupil's Reader and Worksheets, $3.05 per set

This course is a study of great personalities of the Bible. It makes an outstanding contribution in breaking down the usual distinction between "Old Testament People" and "New Testament People" and in helping youngsters to grasp the theme of the "continuation of the Old Israel" in the Christian doctrine of the Church. Coming as it does between the seventh-grade unit on the Life of Christ and the proposed ninth-grade study of Church History, it should provide a valuable bridge where, too often, no bridge has been built.

The pupils' book is a traditional church school text; its format, unfortunately, is not up to the standard most eighth-graders have come to expect, and its illustrations are very ordinary. Paper binding also detracts from the book's general effectiveness, although it helps, of course, to keep the cost down. The curse of too many church school texts which attempt to combine reading with study assignments has been taken off by the device of printing worksheets separately, a plan which is followed throughout the series. Unfortunately, many of these worksheets seem to fall into the "busy work" category and obviously represent an attempt to meet the demands of teachers for "something for the class to do."

In content, the book contains straightforward accounts of Biblical personalities, very much highlighted by the inclusion of two of Peter Marshall's sermons, one on the apostles and one on St. Peter. Much of Dr. Marshall's effectiveness lay in the simplicity of his preaching, and these sermons are not at all out of place here. The other stories in the book, however, tend to be somewhat dry and pedantic and to rely upon the pupil's use of the glossary in the back of the book to clarify Biblical and theological terms. While learning to use a glossary is no doubt valuable, one wonders if some of this could have been avoided by a more imaginative telling of the stories. The glossary, for instance, will not be needed in reading the Marshall sermons.

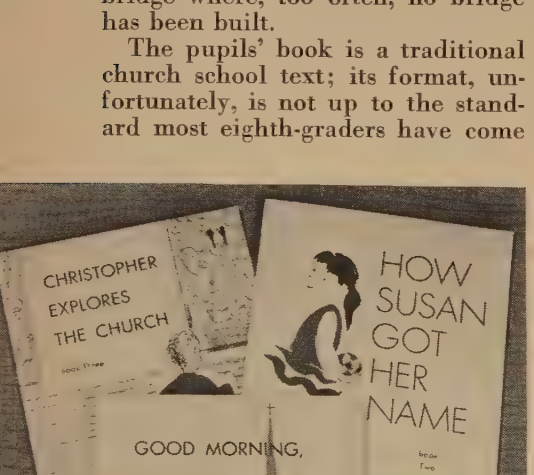
It is in the teacher's book that both the great weakness and the strength of this course seem to lie. Its strength is seen when one reflects that a teacher could, with no further preparation, follow the lesson outline almost to the letter and win through to a reasonably satisfactory teaching experience. The units are broken down, week by week, and made to relate to the Church Year. The teacher has only to come, book in hand, with the materials suggested. The class will have something to do each week, and, in the process of doing it, will manage to absorb much of the content of the course.

But this very thing is a weakness. We "teach children, rather than courses." There is nothing in the teacher's book to guide the teacher to see his class as a creative group or to help him identify and deal with the problems youngsters of this age are actually facing. The importance of discussion is stressed, but the examples given are in the realm of content. The most vital questions the subteens can ask come, not from "knowledge," but from the problems they are facing in their own lives. The teacher's book, in short, seems to give a good deal of lip service to the group method without really understanding, or imparting any understanding, of what this method can accomplish.

Lest the above criticism should seem too harsh, one hastens to say that this is probably one of the best courses yet produced for this age level. (Unfortunately, not many good junior-high courses are on the market.) This course points to the fact that even a curriculum is not the final answer; there is more to teaching than having the right book.

The danger in this course, as with much of this series, is that the poor teacher, given far too much "help" in lesson planning and resources, will not see his own inadequacies and will never be led to improvement.

(The Rev.) Richard Byfield
Director of Christian Education
Diocese of California



Seabury Series Honored

Three Seabury Series kindergarten readers, *Good Morning, Mr. Church; How Susan Got Her Name;* and *Christopher Explores the Church,* have been judged outstanding in the nineteenth annual textbook exhibition sponsored by the American Institute of Graphic Arts. A committee of jurors representing the viewpoint of publisher, educator, manufacturer, and designer made the selections. The Seabury Series readers were the only materials from a religious publisher so honored.

The textbook exhibit will travel throughout the United States and will be shown this year in Europe and the East. The A.I.G.A. reports that the books chosen last year were seen by as many as five to six thousand people per day.

The books were written by Esther Pierce Brown, now on the staff of Holy Trinity Church, New York City, and former preschool editor of the Seabury Series. Susanne Suba, illustrator for the *New Yorker* and numerous children's books, designed and illustrated the prize readers. All three titles, available in permanent, hardcover form, make excellent gifts for children four to six years old.

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Four-Year-Olds in the Nursery

by Esther Pierce Brown

People have been asking two questions about the preschool program recommended in Seabury courses. Why are four-year-olds grouped with three-year-olds instead of with fives? Why is there only one manual for two years of nursery school? The majority of other preschool church school materials put fours and fives in the kindergarten and threes and possibly twos in the nursery.

It is ideal, of course, if a parish can have separate classes for each age level. Few of our parishes can do this, and so a compromise must be made. Two factors are involved in the decision made by the Department in preparing the Seabury Series nursery course. First, the matter of grouping. Generally speaking, it is obvious that threes belong in the nursery and fives in the kindergarten. Where does the four-year-old belong, not in terms of tradition, but in terms of what we know about the preschooler and the teaching process? The four-year-old seems to belong more with the threes than with the fives. Five-year-olds are more capable of handling themselves socially than threes and fours. The strenuous years of three and four have smoothed off by the fifth year. There is less need for the teacher to help fives in the basic task of living together. Their vocabularly and their ideas give more opportunity for meaningful teaching of subject matter. They have a right to a class by themselves because their age-level needs are different from those of the three- and four-year-olds. They are more interested in the world around them and less awkward at getting along with each other.

It is quite true that an adept teacher, in a formal, structured class of four- and five-year-olds, can interest them and keep order. The Seabury Series, however, calls for informal groups with much free interaction among the children. The teacher guides and helps the children as they talk and play together in small groups. If there are four-year-olds and five-year-olds in such a class, the fours usually demand and get most of the teacher's attention; the fives are more independent, orderly, and cooperative. If threes and fours are together, the teacher finds that they all need to accomplish similar tasks of finding constructive ways of relating to each other and to her. They all are learning how to handle materials, such as crayons and clay, which the more advanced five-year-old handles with dexterity.

Of course, there will be threes and fours and fives who contradict all the age-level norms! Here one must be flexible and realize that perhaps *this* three-year-old is not ready for Sunday school yet, or *this* four-year-old is quite advanced and needs special projects from time to time. Such deviation is to be expected in all groups. The norms merely help us to decide what is best in an overall plan for grouping children.

Now to answer the second question. The teacher's manual, *Receiving the Nursery Child*, is a guide to help teachers of three- and four-year-old children. It gives adequate guidance to the teacher of a nursery class made up of three-year-olds only, of four-year-olds only, or, as so often is the case, of three- and four-year-olds together. Hence, it is intended to be used for two years, but not as a rigid outline of "a two-year course."

There will be two sets of take-home cards, however. The first set, *All Things Created*, is in use now. The second, *Gifts of God*, will be ready next spring. This set can be used with the four-year-olds only if the parish has a separate class for this age, or, if threes and fours are combined in one class, the first set can be used one year and the second set the next year, then alternating.

ITEMS

Omaha Registration • Lab Schedules for 1958 • Parish Assistants Training Program Staff • A Request for Information On Junior-High-School Group Work

PLANS for the annual meeting of Episcopal directors of Christian education, to be held at Omaha, Neb., February 8 and 9, have been announced. The general theme of the conference is "The Role and Function of a Director of Christian Education." The leader on Saturday will be the Very Rev. Frederick B. Wolf, at present dean of the Cathedral Church of St. John, Quincy, Ill., who at the time of the conference will be an associate secretary of the Leadership Training Division of National Council. Sunday's sessions will be in the charge of the national Department of Christian Education.

Diocesan directors and chairmen of diocesan departments, as well as parish directors of Christian education, are invited to attend these meetings. (See announcement in the October issue of FINDINGS, page 22.) Preregistration is requested before January 15. A blank for your convenience follows:

To: Miss Margery Parkes,
3621 DeTonty Street,
St. Louis 10, Missouri
I plan to attend the Omaha meetings:
Saturday, Feb. 8_____
Sunday, Feb. 9_____
Name _____
Address _____
City & State _____
Parish _____Position _____

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TWELVE Laboratories on the Church and Group Life are scheduled for 1958, according to an announcement by the Rev. John B. Midworth, executive secretary of the project. The dates and meeting places are: Jan. 13–25: McLaren Center, Sycamore, Ill.; Jan. 20–Feb. 1: Roslyn Conference Center, Richmond, Va.; April 21–May 3: "In-the-Oaks," Western North Carolina Conference Center, Black Mountain, N.C.; May 26–June 7: Hartford Y.M.C.A. Camp, North Colebrook, Conn.; June 2–June 14: Asilomar Conference Center, Pacific Grove, Calif.; June 2–14: Trout Lodge, St. Louis Y.M.C.A. Camp, St. Louis County, Mo; June 9–21: St. Paul's School, Garden City, Long Island, N.Y.; June 9–21: Episcopal Theological School, Cambridge, Mass.; July 14–26: Cazenovia Junior College, Cazenovia, N.Y.; Oct. 27–Nov. 8: University of Oklahoma Conference Center, Norman, Okla.; Oct. 27–Nov. 8: Menucha Conference Center, Corbett, Ore.; Nov. 10–22: Holiday Hills Y.M.C.A., Pawling, N.Y. Application for admission and scholarship aid should be made by letter to the Group Life Laboratories, 28 Havemeyer Place, Greenwich, Conn. Scholarship help is available in proportion to need.

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A FEAST OF LIGHTS service and pageant, as given at St. George's Church, New York City, is available free from the Youth Division. (It is also part of the 1957 Episcopal Young Churchmen's Notebook.) The Holy Family, shepherds, Wise Men, Twelve Apostles, and St. Matthias are portrayed, besides a bishop, a priest, and a deacon. A reader is necessary, and the part of Paul requires acting ability.

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MISS Florence Lukens Newbold, senior-high-school editor for the Seabury Series and consultant to the Youth Division, will serve throughout the winter session of the Training Program for Parish Assistants in Christian Education as associate to Dr. Johanna K. Mott, executive secretary of the program. Miss Newbold was formerly principal of St. Mary's Hall, Burlington, N.J. Others from National Council who will serve as staff members for two or four weeks each are the Rev. Messrs. J. Norman Hall and Walton W. Davis of the Leadership Training Division; Emma Lou Benignus and the Rev. A. Donald Davies of the Adult Division: Elinor M. Eccles, Children's Division; Agnes Hickson, Curriculum Development Division; and the Rev. John B. Midworth, Laboratories on the Church and Group Life. Staff members recruited from parish life will be announced next month. Inquiries and applications for the Winter Session of the Parish Assistants' Program, which will be held at Lasell House, Whitinsville, Mass., from January 6 through March 28, 1958, should be addressed to Dr. Mott, 28 Havemeyer Place, Greenwich, Conn.

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IF YOU are interested in Christian education and are a stenographer or typist, have you ever thought of working for the National Council? It's an opportunity to work at the center of your Church's life among congenial and devoted personnel. Inquiries should be addressed to Mr. William Auersch, 28 Havemeyer Place, Greenwich, Conn.

•

WITH the appointment of Miss Louise Hatch as field worker for junior-high-school work in the Youth Division, serious efforts are being made to determine the nature and extent of existing programs for this group. A conference of junior-high leaders, both from the Church and from secular education, was held at Seabury House in October. Miss Hatch requests information from all parishes and missions as to the nature of their work with pre-senior-high groups and the kind of help they need from the Youth Division.

Louise Hatch

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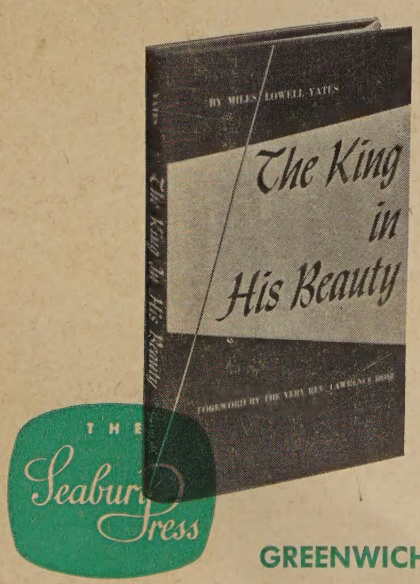

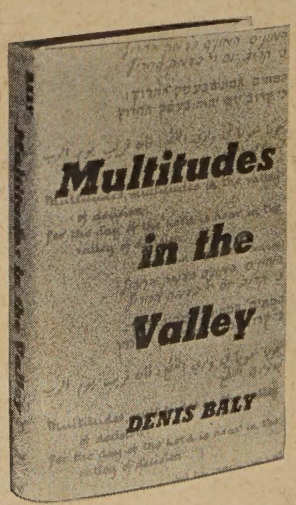

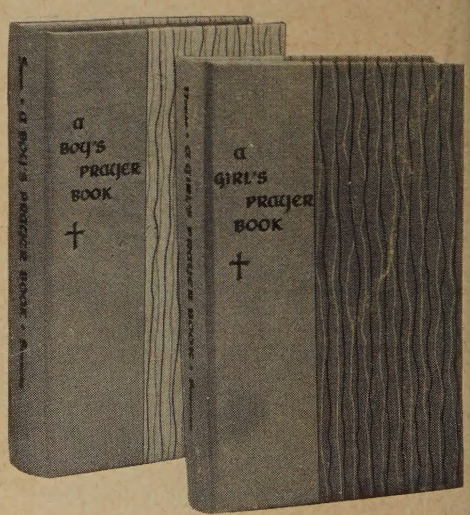

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